

A

QUAKER CATECHISM.

To which is added, THE
Shortest Way
With DANIEL DE-FOE.

To the READER.

THAT which led me to this Brief Observation, is Daniel De-foe's Vindication of the *Quakers* in his *Review*, Dec. 13. 1705, of which more hereafter; and think not this a *Romance* or *Fiction* of my own Brain, but accept of it as a *Discourse* bottom'd on *Matter of Fact*, and which I am ready to prove *Viva voce*, out of the Books wrote by *Inspired Quaker* Authors: for besides the Quotations herein mention'd, thou mayest find many more in my Folio, Part the First already publish'd, and Part the Second now in the Press, Intituled *The Great Mystery of the Little Whore unfolded, &c.* And let none think it strange that *Quakerism* is thus pursu'd and expos'd, since they now tell us in their late Prints, saying, *We are not sensible that we have altered any one Principle of our Faith since we were a People, but are the same in every respect, that we were fifty Years ago; therefore blush not publickly to declare that we are not changed in our Principles:* [*Vindiciæ Veritatis*, p. 2. 218, 224. printed 1703.] And therefore from their Ancient Books I shall take the Freedom in a familiar way, between a *Quaker* and his *Pupil*, to shew what their Principles both were and still are, they being now the same they ever were; after which I shall proceed to the *Shortest way &c.* Thus much by way of *Introduction*.

A Quaker Catechism.

Quaker. Friend, What is thy Name?

Pupil. My Name is unknown to the World.

Qua. What Countryman art thou, and where dost thee dwell?

Pup. I live in the Land of *Canaan*. [*W. Dewsbury's Works*, p. 67, 68.]

Qua. Thou answerest well; I understand thee, tho' the World's People does not, and thou dost well to guard against their Inspection, for we are an *Inward People*, and hid from the World, who having Eyes may not see, and having Ears may not hear, so as to understand us; I find thou hast been well educated in Truth's Principles, I therefore shall ask thee some Questions, and first:

Qua. Who made thee, be brief, yet full?

Pup. My *Light* within me. For it's written in our Scripture, *I will make you know that I the Light in you am the true Eternal God*. [*Geo. Fox's Works Jun.* p. 48.]

Qua. Well answer'd; next who redeem'd thee?

Pup. My *Light* within me: for it's written, *The Quaker's Light is Christ*. [*The Divin. of Christ*, Pref. p. 7.]

Qua. Next, Who sanctify'd thee?

Pup. My *Light* within me. [*News coming up, &c.* p. 25. 33.]

Qua. Our Brother *Geo. Whitehead*, prov'd it lawful to take our Solemn Affirmation from Friends Books, not from Scripture; therefore keep to Truth's Principles, and rehearse the Articles of thy Faith.

Pup. I believe in our *Light* within, which is the *Eternal God*; for all Power in Heaven and Earth is committed to our *Light* within; [*W. Smith's Primer*, p. 13. *Joseib Coal's Works*, p. 89. 93.] which *Light* is not distinct from the Saints. *Geo. Fox's Myst.* p. 246. 293. *Edw. Burrough's Works*, p. 33. for that the Soul is part of God. And that the

the *Light* within is sufficient for my Salvation without any thing else: [*The Brazen Serpent, &c.* p. 37. An Antidote, &c. p. 28. Some things relating to Religion proposed, &c. p. 7.] Moreover I believe our *Light* within did offer up Himself a living Sacrifice for us to our *Light* within, and by it its Wrath is appeased towards us; and that our *Light* within is the only Foundation upon which we stand, and it admits not of another, all Power in Heaven and Earth being in it. *W. Smith's Primmer*, p. 8. 13. *Catechism*, p. 57. 64. And therefore I believe that all that preach Faith in an outward *Christ*, that is in Heaven above are false Ministers? [*W. Smith's Primmer*, p. 8.] And therefore I think my self bound to keep the Commandments of my *Light* within all the days of my Life.

Qua. A learned Creed; and such an one too, as all the Councils and Fathers never compos'd, and which agree in Case, Gender and Number with our ancient Testimony. But what dost thou chiefly learn by these Articles of thy Belief?

Pup. I have learned to reject all Revealed Religion, and the Ordinances of *Baptism* and *Supper*; I have learned to lay aside the *Lord's Prayer*, the *Ten Commandments*, the *Apostles Creed*, *Confession of Sins*, *Reading the Scriptures* in our Meetings; and to read our *Friends Epistles* in our Meeting, as the *Word of God*: [*Several Papers given forth for spreading of Truth*, p. 6. *W. Dewsbury's Works*, p. 224. 232. 250. 338. 356.] I have learn'd to deny the Person that suffer'd under *Pontius Pilate*, to be *Christ* the Son of *GOD*; and that the Scriptures which so teach, are a deadly Poison that have infected these latter Ages. [*Quaker A New Nick-Name, &c.* p. 6.] I have also learned that what we give forth in Words or Writing, from our *Light* within is of greater Authority than the Scriptures? [*Truth Defending, &c.* p. 7. *E. Borough's Works*, p. 485.] And that the Scriptures are but a killing Letter; and neither teach to worship or serve *GOD*: And to sum up all, I am taught

to deny all other Churches Worships Ministers, and the whole *Christian Religion*, so as not to joyn with them in any one Act of Devotion; no, not so much as in giving *G O D* Thanks for our Food, and to lay aside Family Duties; all which I can prove by these and other Quotations out of the Books of *G. Fox*, *W. Pen*, *Geo. Whitehead*, and others of our Ancient Friends; and therefore am bound to keep the Commandments of my *Light* within: and let all the *Apostates* that ever went from us, prove if they can, that ever we recommended any Chapter in the *Bible*, to be read in our Meetings, from 1650, to 1700, or the Practice of the Ten Commandments, the *Apostles Creed*, the *Lord's Prayer*, Confession of Sin, the use of *Baptism*, or the *Lord's Supper*, the Practice of Families Duties: And if they cannot prove out of our Books any such Recommendation or Exhortation, all the World may believe that I am infallibly Right.

Qua. Thou art a good Proficient; now therefore tell me how many Commandments there are.

Pup. There are Eleven.

Qua. Which be they? be brief and comprehensive.

Pup. I. Thou shalt not put off thy Hat to thy Superiors. [An Account from the Children of *Light*, &c. p. 17. Journal 24.]

II. Thou shalt wear no Lace, Ribbons, Long Scarfs like Flying Colours, Skimming-dish Hats. *G. Fox's Order*.

III. Thou shalt not marry by, or with *Baal's* Priests, who have the rough Hands of *Esau*. *G. Fox's Canons*, p. 3.

IV. Thou shalt not bury thy Dead with the *Sodomites* and *Egyptians*: (i. e. the *Christians*) *Canon* ibid p. 10.

V. Thou shalt not go to the *Steeple-House* to worship, nor pay the Priests any Tythe. *Some Principles of the Elect People of God call'd Quakers*, p. 15. *Journal* p. 413.

VI. Thou shalt not pay towards the Train'd Bands, nor carry Guns in thy Ship. *Yearly Epistle* 1693.

VII. Thou shalt not pay towards repairs of *Steeple-houses*. *Epist.* ibid.

VIII.

VIII. Thou shalt keep open thy Shop on the *Christians* Holy-days, Fast-days, &c. in spight of the Wordly Magistrate, and in contempt of their Laws; [*Journal* p. 387.] and our Practice confirms it.

IX. Thou shalt call the days of the Week, First, Second, Third, &c. And the Names of the Months, First, Second, Third, &c. and speak ~~Thee~~ and ~~Thou~~ to a single Person. *Four* p. 24. 26. *Battle-door* p. 1. *The pure Language of the Spirit of Truth*, &c. p. 1. Printed 1655.

X. Thou shalt read Friends Epistles in your Meetings for Worship, ~~As the Word of God~~. *Several Papers given forth for spreading Truth* by Geo. Fox, Minister of the ~~Eterna~~ ~~l Word of God~~. P. 62. *W. Dewsbury's Works*, p. 224. 250. 263. 328. 356.

XI. Thou shalt not call Friends Epistles, by those contemptible Name of Canons, Edicts, &c. which we testify have been given forth by the Spirit and Power of God. *Yearly Epistle* 1675. but may call the *Scriptures* a Dead Carnal Letter, Death, dust, Serpents-meat, Beastly ware, a Graven-image, an Idol, and need not to read one Chapter thereof in your Meetings for Worship, for they neither teach to worship or serve God; as in the Prophecy of our Prophet *Edw. Barrough's Works*, p. 485.

Qua. But the God whom the *Christians* worship confirmed *Moses's* Commission with Thunder, &c. in giving forth the Ten Commandments to the *Jewish Church*, and which the *Christian Churches* think themselves oblig'd to obey, *Exod.* 20. And tell me whether our God, viz. our *Light* within ever commissioned our *Apostle Geo. Fox*, with the voice of Thunder, &c?

Pup. Yea, for thus saith our *Apostle Geo. Fox*, ~~The Thun~~ ~~dering Voice~~ answered me, I have glorified thee, and will glorifie thee again: And I (Geo. Fox) was so filled full of *Glozy*, that my Head and Ears were filled full of *Glozy*. See the *Examination of Geo. Fox at Lancaster Assize*, p. 21.

Qua. What dost thou chiefly learn by these Commandments?

Pup.

Pup. By the First, *That there are no Superiors but amongst the Unregenerate*: [*Ja. Parnell's Works*, p. 486.] As to the Magistrates, *such as are guided by the Light within, we own; but such as give forth Laws in their own Will, and that uphold corrupt Ministers, such Magistrates we honour not, but deny and testify against*. [*Ibid.* p. 82, 83.] For unto a proud, beady, High-minded Man there is no honour due, tho' he may be in place to Rule: The honour is due unto the Power (i. e. the Light in them) and not to the Persons. [*W. Smith's Primmer*, p. 43.] Those that judge for the Lord, I honour for Conscience sake, but not Mens Persons; [*Saul's Errand, &c.* p. 18.] for we distinguish between the Power (i. e. the Light within, to which all Power in Heaven and Earth is committed, [*W. Smith's Primmer*, p. 13.] and the Persons of Men. For I being once ask'd why we break the Laws, I answer'd, saying, "Let it be manifest this day to thee and all Magistrates in the whole Nation, that we have no mind to break the Laws, unless the Lord move us to it;" [*A Dispute by Ja. Naylor*, printed 1655, p. 8.] for "the Law hath nothing to do with the Church of God. [*A Lamentation, &c.* by *Ja. Naylor* and *Geo. Fox*, printed 1653, p. 11.]

And to be plain, from this Levelling Principle we keep on our Hats, tho' amongst the Regenerate there are Superiors: and therefore we compel our Apprentices to stand bare headed before us, for we, as *Quakers*, are the Elect People of God; *And none are in the Truth but we*. [*Some Principles, &c.* p. 1. *The Quaker's Challenge*, p. 3.]

From the Tenth I learn, not to do as I would be done by; for we write Books, propose Queries, demand Answers, we write Verses, Primmers, Catechisms, Dialogues, Parables, and Challenges, give Papers to Members of *Parliament* against others, calling them Witches, Devils, Thieves, Robbers, Antichrists, Blood-hounds, Jesuits, Sodomites, &c. none of which we would have done to us; if any do, we cry out Persecution, in order to prevent an Examination.

Qua.

Qua. 'Tis late, the Clock hath gone four, let the Church of *England* alone; and let me hear what thou hast learned from this Tenth Commandment touching the *Presbyterians*, *Independents* and *Anabaptists*.

Pup. " But why poor Non-Conformists, (says *W. Pen*)
 " after all their Preached up Battles, Spoils, Plunders, Sacri-
 " ledges, Decimations? Again: Not Garments roll'd in the
 " Blood of Kings, Princes, Rulers and People; no Worldly
 " Armies, Battels, Victories, Trophies, Spoiles, and the like
 " Blood-thirsty and Tyrannical Projects, in which *John*
 " *Faldo* and his poor Non-Conforming Ministers have had
 " their Hands over Head and Ears, till they had well-nigh
 " lost their Ears, and their Heads too. [*Quakerism* a new
 " Nick-name, &c. p. 109. 119. Again: "An ill-bred Pe-
 " dantick Crew, the bane of Reason, the Pest of the World,
 " the old Incendiaries to Mischief, and the best to be spar'd of
 " Mankind; against whom the boiling Vengeance of an
 " irritated God is ready to be poured out, &c. [P. 165.
 " *ibid.*] Again p. 120. "Such Covenant Breaking, Self-
 " seeking, Proud, Covetous, Tyrannical Persecuting Priests
 " (as *John Faldo* and his Brethren) we could never own,
 " but shall bear our Testimony against them, as the Lo-
 " custs, Caterpillars, Serpents, Dragons, &c. Again from
 " another Book; wrote by Father *Pen* and *G. Whitehead*.
 " [A Ser. Apol. &c.] That the *Presbyterians*, *Independents*
 " and *Baptists* are *Satan's* Labourers, *Tho. Fenner* and his
 " monstrous Crew, — *Tho. Fenner* is an Hireling, — he
 " wrote against the *Quakers*, to get a livelihood — Religi-
 " ous *Janezaries* that stick not to fight the *Devil's* Battel for
 " Pay, against the true Gospel Ministry: No Employment
 " is more pleasant to me (*W. Pen*) than the uncovering the
 " wicked Avarice of this Decimating Simonious Priest-
 " hood: — It is a very shame, that he and his Brethren
 " should deny the Common-Prayer-Book, because a Form,
 " and yet have Forms of Singing — This Beggarly Priest
 " — We have a red Catalogue that shall stand recorded
 " against

“ against our *Presbyterian* and *Independent* Persecutors, that
 “ their *Names* and *Natures* too may *stink* to *Posterity*.
 “ — But says he, (*T. Jenner*) we blaspheme the Ministry,
 “ and quotes *Ja. Nailor's* Expression to his Weathercock
 “ Brother *Demas*, *Richard Baxter*; which had they been
 “ Ten Thousand times more significant, earnest, and sharp
 “ against that cursed, bitter Stock of Hirelings, they had but
 “ been enough; and I would then say not enough, but
 “ that the Reverence I bear to the Holy Spirit would ob-
 “ lige me to acquiesce in what ever he should utter through
 “ any *Prophet* or *Servant* of the *LORD*; and we
 “ have nothing for them (i. e. *Dissenters*) but Woes and
 “ Plagues, who have made drunk the Nations, and laid
 “ them to sleep on the Downy-Beds of soft Sin-pleasing
 “ Principles, whilst they have cut their Purses, and pick'd
 “ their Pockets, *Tophet's* prepar'd for them (*Dissenting*
 “ Ministers) to act their Eternal Tragedy upon, whose
 “ Scenes will be the renewed, direful anguishing Woes of an
 “ Eternal, Irreconcilable Justice. This with twenty times
 as much have I learn'd out of these two Books; if I should
 proceed to *Father Pen's Just Rebuke to 21 Divines*, to *Alexander Skeen's Plain and Peaceable Advice*, and other Books
 wrote by *G. Whitehead*, &c. but it's late, therefore hasten.

Qua. I find that our *Apostle Geo. Fox*, in his Journal often
 repeats, I did this, I did that, I put them upon this, that,
 and the other, whether Doctrine, Discipline, Miracles, going
 into Churches, Settling Meetings, making Laws, Framing
 Government, &c. I, I, I, Pray give me some Account
 what Friends made of him, how they address'd themselves to
 him in his Life-time. &c. I might enlarge to a Folio on
 this Head; But this may be instructive to Posterity.

Pup. That I shall do, in an Instance or two: And first,
 of a Letter from *Josiah Coal* to *G. Fox*, from *Barbadoes*, as
 in our Book of Outland Letters; and which *Father Pen* has
 vindicated in *Judas* and the *Jews*, &c. p. 44, 45, 46. And
 in his *Rejoinder*, p. 354, 355, 356. viz. “ Dear *Geo. Fox*,
 “ who

“ who art the Father of many Nations, whose Life hath
 “ reached through us thy Children, even to the Isles afar
 “ off, to the begetting many again to a lively Hope, for
 “ which Generations to come shall call thee Blessed; whose
 “ Being and Habitation is in the Power of the Highest, in
 “ which thou Rulest and Governest in Righteousness, and
 “ thy Kingdom is Established in Peace, and the Increase
 “ thereof is without End.

A second Instance shall be from our *Prophet Solomon Ec-*
cles, in his Book *The Quaker's Challenge, &c.* p. 6. “ Stand
 “ up *Muggleton* the Sorcerer, who call thy Book a Looking-
 “ Glass; for *George Fox*, whose Name thou art not worthy
 “ to take into thy Mouth, who is a *Prophet* indeed, and
 “ hath been faithful in the LORD's Business from the
 “ Beginning: It was said of *Christ*, that He was in the
 “ World, and the World was made by Him, and the World
 “ knew Him not; so it may be said of this true Prophet,
 “ (*Geo. Fox*) whom *John* said, he was not; but thou (*Mug-*
 “ *gleton*) will feel this *Prophet* (*Geo. Fox*) one day as hea-
 “ vy as a Millstone upon thee; and altho' the World knows
 “ Him not, yet He is known.

I could produce divers other Instances from *John Aud-*
laud, *John Blackling* and others of the like Import; and
 when some *Apostates* have charg'd our Friends with Idola-
 try on this Account, *G. Whitehead* hath defended us, say-
 ing, “ As to his (*Fra. Bugg's*) charge of Idolatry and Blas-
 “ phemy, how proves he that they gave and intended those
 “ Titles to the Person of *Geo. Fox*, and not to the Life of
 “ *Christ*, in him, &c. Now upon our Principles, our *Light*
 within is *GOD* and *CHRIST*; to which *Light* with-
 in all Power in Heaven and Earth is committed: So
 that these Adorations, as *G. W.* hath well intepreted, can-
 not be Idolatry, &c. Read *Innocency against Envy, &c.* by
G. Whitehead and *Ste. Crisp*, p. 18. printed 1691. In which
 Year *G. W.* wrote Three Books against *Fra. Bugg* in Nine
 Months time: but of late we tell him we slight him; but
 I

I know the Reason, 'tis because the more we write, the more we are discover'd.

Qua. Well, I'll dismiss thee at this time, until we have another Opportunity: Fare thee well.

T H E Shortest Way with Daniel De-foe, The QUAKER'S Advocate.

And forthwith he came to Jesus, and said, Hail Master, and kissed him.
Matth. 26. 49.

Mr. De-foe,

I Have read your *Review*, Dec. the 13, 1705, and your *Preface* to your last on that Subject, in both which you seem to be too Vain-glorious; affecting Popularity and Faction, appearing to be some Mighty Man in bringing some great things to pass, when alas! it all centers in *A great noise about nothing*, save only your Reflecting on both Houses of Parliament, saying, *The House of Lords have cramm'd a Vote or two down their Throats, &c.* When both the Houses vote freely, and room left for Dissent, then no cramming and forcing as you intimate; all which I pass by without farther Remarks. In the next place I come to take notice of a Passage more becoming us to controvert, than to meddle with the Government, viz.

I call the Dissenters, say you, those four sorts of differing People, called Presbyterians, Independents, Baptists and Quakers; all Christians, and Protestant Dissenters; for I am not so narrow in my Charity, whatever some People may suggest, as not to think the Quakers Christians; and many of them better Christians too, than those that pretend to condemn them.——I am not to debate the Fundamentals of any Christians that profess to believe in Jesus. (Review Dec. 13. p. 2.)

Now if to believe in Jesus be the Characteristick of a Christian, as I believe it is, then those who do not believe in Jesus consequently are no Christians, and therefore no Protestant Dissenters; and that the Quakers are such as have no Right to that Venerable Name, I refer you to a Book wrote by M. E. Cockson, a Divine of our Church, intituled, *The Quakers no Protestant Dissenters*, and printed 1704. sold at the *Green Dragon*, and at the *Dolphin* in St. Paul's Churchyard, Lond. wherein it's clearly prov'd from their Books, that they own not one of the Articles of the Apostles Creed; together with another Book wrote by Mr. John Faldo, a Dissenting

ing Minister, intituled *Quakerism no Christianity, &c.* and others on the same foot.

But that I may take *The Shortest way*, as well as use the most probable means to convince you and others, I shall first lay down my Reasons in a certain Charge in Six Particulars; and also hereby signify, that on condition that *W. Pen, Geo. Whitehead*, and four others of their chief Speakers, will give you a Deputation sign'd under their Hands, to stand to your Judgment and Determination of the Premises, I do hereby offer to give you a publick Meeting, on a Months Notice; and by a publick Conference prove the said Charge, together with what is suggested in the Catechism foregoing, viz.

The QUAKERS charged.

1. That they deny the Holy Scriptures to be the written Word of God, the Rule of Faith and Practice, or that they teach to worship or serve God.

2. That they exalt their own Sayings and Writings above them, as of greater Authority.

3. That they deny *JESUS* of Nazareth to be *Christ* the Son of God.

4. That they deny The ever Blessed Trinity of Three Persons and One God, viz. A Trinity in Unity, or Three Persons in the same Undevided Divine Essence.

5. That they reject the Ordinances of *Christ*, viz. Baptism with Water, and the Supper with Bread and Wine, as no more of force than Circumcision, and the *Paschal* Lamb.

6. That they undervalue the Death and sufferings of our Blessed Redeemer, and that they not only exalt their own Sufferings, as greater and more unjust than *His*, but also greater and more unjust than the Sufferings of his *Apostles* and *Martyrs*, under the Ten Heathen Emperours, and bloody Massacres in *France, Piedmont* and *Ireland*, and the Martirdom in the days of *Q. Mary*. All which Doctrines tends to subvert Christianity, as well as prove them not worthy of the Name *Christian*.

Now, Sir, as I take this to be *The Shortest way* to convince you, so upon the Condition *ut supra*, I offer to prove this Charge upon them, out of their most approved Authors: and therefore if you will continue to be their *Advocate*, (for alas! they cannot defend themselves) you cannot but think it both your & their Intrest to meet me; for if I prove this Charge upon them, you cannot take them (notwithstanding your large Charity) to be *Christians*: Again, if I do not, you will do them a high Favour, for then they will be acquitted from my said Charge, as well as from the same Charge in many Books: and as this is *The Shortest way* I can think of, so is it both easy and safe. And all that will be requir'd of them, if found guilty, is an honest and genuine Retraction. And as
you

you exhorted the Dissenters to be content, so ought you to exhort the Quakers to retract their Errours upon Conviction they hold such Errours.

Now, Sir, that you may see I am not alone, I shall produce a Cloud of Witnesses, to confirm what I say. And first, a Book wrote by the Dissenters, *An. 1701. intituled An Essay towards a Comprehension, &c.* p. 33. 112. If we, say they, consider the growth and increase of the Quakers, who by their profest Doctrines aim at the Destruction of all Magistracy, and are endeavouring to reduce all into a state of Anarchy and confusion. — It being necessary that notorious depravers of the Christian Faith, and such as cause wilful and unnecessary Divisions in the Church should be censured according to the nature of their Crimes, — The Restrictions added to these Proposals, are design'd to prevent the growth of Quakerism, — who by dissembling with GOD and Man, are endeavouring to subvert the Faith once delivered to the Saints, &c. Thus, Sir, you see what this Honest Dissenter in conjunction with his Brethren say, which is on many Heads, as well as on this of Quakerism, full and comprehensive.

But secondly, I shall give you the sense of many more Protestant Dissenters as collected by the Quakers themselves; (*Qua. A new Nick, &c.* p. 21. *Forgery no Christianity, &c.* p. 37. *A Ser. Serch, &c.* p. 39.) And do not say they were angry Men, otherwise than that of Moses, *Exod. 32. 19.* for I read many of their Books, and do believe they wrote in a Christian Spirit, being zealously concern'd for the Honour of the Christian Religion. Take their Sayings briefly thus: *Quakerism a great Delusion, Quakerism no Christianity, Quakerism made its way by, and began in Blasphemies against the L. Jesus Christ, Quakerism enter'd the World as if Hell were broke loose, and possessions of Satan were to make way, and fit Souls for the Quakers Spirit. Oh! the Blasphemy and Idolatry of these Dark-Lanthorn Men, being hid with palpable Knavery, and bold Impudence: Absurd Blasphemy, Idiots, and prodigiously wicked; Oh! the Hell dark Expressions of the Quaker Teachers, speaking the amazing Delusions of Satan. W. Pen a presumptuous and blind Accuser a treacherous Sophister, and wilful deluder, an infallible Stager, and wicked Forger. They render the Holy Scriptures to be of no more Authority than Æsop's Fables, the Blood of Christ no better than the Blood of another Man. The Quakers are the Spawn of that wicked Brood the Ranters, having lickt up their Vomit: The Tendency of all the Quakers Reasoning about Instituted Religion, is to debauch Mankind; their owning Jesus Christ is no other than a Mystical Romance: Their Principles improv'd are destructive to all Humane Society: they are very Cheats, Imposters and Lyars, influenced by the Devil, implacable Enemies to the Christian Religion; as vile Impostors as ever were. The Quakers justify the late Wars against the King; their Principles are destructive, both to the Scriptures and the Christian Religion; their Confessions are*
meer

meer Equ
Now, S
deed rank
large, I
pray conf
but one
who upo
one of th
you. A
mies to
mony i
if it ple
and Ki

Dr. Th
Dr. Th
Dr. Jo
Dr. Jo
Mr. D
Mr. H
Mr. J
Mr. T
Mr. H
Mr. J
Mr. J
Mr.
Mr.
Mr.
Mr.
Mr.
Mr.
Mr.

dan
ou
wo
an
yo
m
th
A
li

meer Equivocations, their Principles are inconsistent with Government.

Now, Sir, can you think these Men can be *Christians*? Do you indeed rank them with *Protestant Dissenters*? If then your Charity be so large, I doubt not but you can plead for the *Mahometan Religion*; I pray consider of it, and be not a Scandal to your Brethren: I never knew but one *Protestant Dissenter* before, that wrote in favour of *Quakerism*, who upon conviction laid down his Arms, and in my hearing persuaded one of the *Quaker Teachers* to retract their Errors; I hope the same of you. And that these are the Men censured to be such implacable Enemies to *Christianity*, take my Vouchers as followeth, and whose Testimony in every part I do intend to make good in my Folio under hand, if it please God to give me Strength and Ability: Sold at the *Half-Moon* and *King's Head* in *St. Paul's Church-yard*.

Witnesses against Quakerism as above.

Dr. Tho. Manton.	Mr. Tho. Dolittle.	Mr. Rich. Baxter.
Dr. Tho. Jacomb.	Mr. John Sheffield.	Mr. John Snelling.
Dr. John Singleton.	Mr. Antho. Palmer.	Mr. Will. Dix.
Dr. John Owen.	Mr. Rich. Mayo.	Mr. John Vernon.
Mr. Dan Dykes.	Mr. Andr. Parsons.	Mr. Edw. Noble.
Mr. Hen. Knollys.	Mr. John Faldo.	Mr. Rob. Maton.
Mr. John Gosnel.	Mr. Tho. Hicks.	Mr. Ja. Baron.
Mr. Tho. Paul.	Mr. Tho. Danson.	Mr. Edw. Paye.
Mr. Hen. Forty.	Mr. John Tombs.	Mr. Will. Allcot.
Mr. John Norcot.	Mr. Tho. Wilcocks.	Mr. Hen. Loader.
Mr. Tho. Cole.	Mr. Robert Snelling.	Mr. Geo. Griffeth.
Mr. Sam. Smith.	Mr. Maurice King.	Mr. Math. Parker.
Mr. Ben. Needler.	Mr. Jona Jennings.	Mr. Tho. Watsen.
Mr. Tho. Gouge.	Mr. Tho. Plant.	Mr. Will Cooper.
Mr. John Hunter.	Mr. Jos. Morten.	Mr. Ste. Ford.
Mr. Will Jenkyn.	Mr. Owen Darvice.	Mr. Will. Carflake.
Mr. John Yates.	Mr. Jer. Ives.	Mr. Will. Kiffen.

Thus, Sir, I have produced 51 Witnesses of *Presbyterians*, *Independants* and *Anabaptists*, and could present you with as many more of our Learned and Reverend Divines of our Church, if I thought they would be of the same weight with you, that the *Quakers* are no *Christians*, and yet all Men of Christian Charity, what think you of it? Do you think the *Quakers* are better *Christians* then these? Yet this I must say that the *Quakers* are more excusable than other *Dissenters*, in their Separation from us on their own Principles, for they believe not one Article of the Christian Faith, so no marvel they separate. But you believe the same with us touching all the Fundamentals of *Christianity* and,

and yet for Trifles, as you confess, you make a Schism. Pray consider of that; and first endeavour to convince the *Quakers* of their damnable Heresies, and persuade them to a Retraction; this I confess would be a laudable piece of Service: Yea, far better than to sow Pillows under their Arm-holes, and by defending them as Christians, when they are not, harden them in their Infidelity: and especially since they now tell us in Print, that their Principles are now the same as they were in their Beginning, as I have before observ'd: And since they thus re-assert their Ancient Principles, and tell us they are not changed in any Respect, which I never heard that the *Protestant Dissenters* ever said. I shall shew they were and still are Enemies to Monarchy, as well as Christianity; and that in their encouraging the late Wars against the King, being one of the Principal Charges above recited, viz.

To thee, O Oliver Cromwell, thus saith the Lord, I have chosen thee among the thousands of the Nations to execute my wrath upon my Enemies, and gave them to thy Sword, with which I fought for the zeal of my own Name; and gave thee the Enemies of my own Seed to be a curse and a reproach for ever: And I made thee an Instrument against them, — And many have I cut down by my Sword in thy Hand, that my wrath might be executed upon them to the utmost. (The Righteousness of God, p. 11.)

George Roff.

To which let me add another Passage of the *Quakers* Encouragement to Oliver Cromwell, by Geo. Fox, their great Prophet and Apostle; after which I shall shew how they discourage Her Majesty's Soldiers in the present War with France, viz.

Oh, Oliver! hadst thou been faithful, and thundered down Deceit, the Hollanders had been thy Subjects and Tributaries; and Germany had given up to have done thy Will; and the Spaniard had quivered like a dry Leaf — The King of France should have bowed under thee his Neck; the Pope should have withered as in winter; the Turk in all his fatness should have smoaked. Thou shouldst not have stood trifling about small things, but minded the work of the LORD, as he began with thee at first; sober men and true hearts (meaning Quakers) took part with thee, Oh take heed! and do not slight such, lest thou weaken thy self, and do not disown such (Quakers) as the Lord hath owned; thy dread is not yet all gone, nor thy amazement: Arise, and come forth, for hadst thou been faithful thou shouldst have crumbled Nations to dust. (Council and Advice, &c. p. 26, 27.)

Geo. Fox.

I could recite twenty times as much, not only of their encouraging Oliver and his Soldiers in the late wars against the King and Royal Family; but of their justifying the Murder of King Charles I. and of their being then actually in Arms against the King. But in 1660, their minds chang'd with Oliver's party, because they saw no hopes of Success, and ever since has not only been a useless People, with respect to all

all just wa
they have
Fighting
them lay
only men
and Prop
Pillory
of, intit
And whi
lickly co
a hundr

Of

Oh C
Your
You
Ther
You
You

Ther
For

Nov
this G
bury,
ing th
lick T
keep
follow
Sover
ther
Verfe
this
dence
Lies;
secut
An
as be
of D
any

all just war in the Defence of our Religion, Laws and Liberties, but they have by their many Books and Preachments declared all wars and Fighting unlawful, and thereby have discouraged *English* Men what in them lay; of which I could give many Instances, but in this place shall only mention that remarkable Passage of *Jok. Love*, an Eminent Preacher and Prophet amongst them, and for which he was indicted, and set in the Pillory: But since that they have printed a Book in Vindication thereof, intituled *The Cry of the Oppressed for Justice, &c.* printed 1704. And which Practice, nor the Book in Vindication of it, has yet been publicly condemned by the *Quakers*, but the Book cried up and dispersed a hundred miles about; viz.

Of Wars and Bloodshed amongst Professors of Christianity.

*Oh Christendom's People your case is very sad,
Your Bloody Acts the Lord abhors, and Deeds that are so bad;
You do profess to love the Lord, and yet your Brethren hate,
Therefore your Prayers are abhor'd, because they are deceit:
You fast and pray, and desire you may your Brethren overcome,
You kill and slay, and take the Prey, and then thank God when Mur-
thers done:
Therefore ye Hypocrites cease, and go no further,
For God accepts no thanks of you for Murther.*

John Love.

Now, Mr. De-foe, what think you of these scandalous Verses? which this *Quaker* Teacher fixed on St. Andrews's Church-wall in *Canterbury*, December the third 1702, in the time of Divine Service, it being the day commanded by Her MAJESTY's Proclamation for Publick Thanksgiving for the good Success of Her Arms? You see they keep their Ancient Testimony; not only by opening their Shops and following their outward Callings on those days, in contempt of our Sovereign Lady the QUEEN, Her Crown and Dignity; but as a farther Aggravation of their contempt, to fix up such horrid scandalous Verses: And which is still more impudent, they have since vindicated this their contempt in Print, reciting both the said Verses, the Evidence and Indictment, charging the Jury with Perjury, the Court with Lies; whilst yet he confessed the Fact, calling the said Prosecution, Persecution for Righteousness sake.

And yet this is not all, but in pag. 1 of their Book, sets forth his Call as being moved thereto by his *Light* within, upon the 2 of the Month of Dec. 1702. Oh Impudence it self! and Brow of Brass. But least any should say I aggravate the Matter, tak a few of the words of the Indict-

Indictment, viz. "Whereas *John Love* Last maker, not having the
 " Fear of *GOD* before his Eyes, but moved with Malice, and seduced
 " by the instigation of the Devil; plotting and maliciously intending,
 " did not only condemn the foresaid Proclamation and Command of
 " Her MAJESTY's in the same, but caused the aforesaid Thankf-
 " giving, according to the said Proclamation, to be counted a Great
 " Crime; and did persuade the *QUEEN*'s Liege Subjects, that the
 " foresaid war with *France* and *Spain* was unjust, and that killing the
 " *QUEEN*'s Enemies in the said war was Murther; and that all
 " that gave Thanks to *Almighty GOD* for the Success of Her MA-
 " JESTY's Arms, were Hypocrites; thereby deterring the *QUEEN*'s
 " Subjects from the foresaid Religious Office. And also as much as in
 " him lay cause the *QUEEN*'s Soldiers to desert and relinquish the
 " *QUEEN*'s Service, by his scandalous and seditious Libel, contra-
 " ry to his Allegiance, in contempt of Her MAJESTY, and evil
 " Example of all others, being disaffected, and against the Peace of
 " our said Lady, the present *QUEEN*, Her Crown and Dignity.

Mr. De-foe, this with what is in the *Catechism*, I lay
 before your Consideration, to see whether you will further
 appear in the Vindication of the Christianity of the *Qua-*
kers, and their Principles and Practices; as better than
 yours or your Friends above-recited, and in Contradicti-
 on to their Testimony:

FRA. BUGG.

F I N I S.

London: Printed by *H. Hills* for the Author, and sold at the *Half-moon*,
 and at the *King's Head*, in *St. Paul's Churchyard*, 1706.

Price Two Pence.

e
d
f
t
e
e
ll
s
n
ne
a-
vil
of

y
er
a-
an
ti-

G.

1007,